Hannah Tollman -

Hannah Winthrop

Mr. *Prince*'s

SERMON

On the Death of

Mrs. *Fayerweather*.

1755

BRITISH MUSEUM

Be Followers of Them, who through Faith and Patience inherit the Promiſes.

A

SERMON

Occaſion'd by the Deceaſe of

Mrs. *Hannah Fayerweather*,

Of *BOSTON*,

On *January* 27*th*, 1755. Ætatis ~~53~~ 52.

And deliver'd at the *South Church*, the LORD's-DAY after.

By THOMAS PRINCE, M. A.

And a Paſtor of ſaid Church.

Luk. i. 45. *And bleſſed is ſhe that believed!*

BOSTON:

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A

Funeral *SERMON.*

HEB. vi. 12.

That ye be Followers of Them, who thro' Faith and Patience inherit the Promiſes.

THE Apoſtle, in the midſt of the foregoing Chapter, entering into a noble Diſcourſe about the *eternal High Prieſthood* of CHRIST, after the Order of *Melchiſedeck*; he ſuddenly digreſſes, at the 11th Verſe, to prepare the Minds of the *Chriſtian Hebrews*, for the Entertainment of ſo ſublime a Subject. And this he does,

1. By *reproving* them for their faulty *Dullneſs* and *Unproficiency* in their Chriſtian Courſe; in the four laſt Verſes.

2. By *exciting* them to *aſpire* to *Perfection* and *perſevere* in their *Proficiency*; in this Chapter following. (1.) To an aſpiring *Progreſs* in the Chriſtian Life, to the End of the 10th Verſe; (2.) To a careful *Perſeverence* therein, to the Cloſe of the Chapter.

And theſe Excitations he preſſes with a moſt grateful and excellent Variety of Argument. As,

1. From their own good and promiſing Beginnings, *v.* 11. *And we deſire that every one of you do ſhew the ſame Diligence, to the full Aſſurance of Hope to the End.*

Do

Do ſhew; i. e. continue to ſhew; *(f) the ſame Diligence*; i. e. the ſame which ye began to ſhow at your firſt Believing; *to the full Aſſurance of Hope*; i. e. till your Hope grows and arrives to a full Aſſurance; or to the Completion, Fulneſs, and Conſummation of Hope; *(pſ) to the End*; i. e. not only to the End of your *Lives*, *(d)* but therewith alſo to the End of your *Hope*; when both your Diligence, your Hope, and your full Aſſurance will happily iſſue in the eternal Enjoyment of the Things hoped for, aſſured of, and laboured after.

2. He preſſes to this Chriſtian Progreſs and Perſeverance, from the lively *Examples* of thoſe eminent Saints who had gone before them, *v.* 12. *That ye be not ſlothful, but Followers of them who through Faith and Patience inherit the Promiſes.*

And here are theſe two Things,

1. On the one Hand, a previous and important Caution againſt being negligent, in our Chriſtian Courſe. *That ye be not ſlothful.* The Term is rendered---*Dull*--- in the 11th Verſe of the foregoing Chapter; and alſo ſignifies both *liſtleſs, ſluggiſh, remiſs and ſlack.* ‖ In Reſpect to our *perceptive* Powers, it ſignifieth *Dullneſs*; in Reſpect to our *active*, it ſignifieth *Slothfulneſs* and *Negligence.* *(g)*

The Word is here plainly oppoſed to the *Diligence* urged in the Verſe foregoing; which is a Term importing both a *diligent Endeavour*, with a *Forwardneſs* and *Earneſtneſs* therein: as being needful for the overcoming every Difficulty, and obtaining the deſirable Good endeavoured after. *(g)*

The Meaning therefore is--That ye neither *ceaſe* to *go on* in your *Chriſtian Courſe*; *(m)* nor allow yourſelves to be *dull, ſluggiſh, ſlack, remiſs* or *negligent* therein. ‡ Or as if the Apoſtle had ſaid---As we deſire you to go on and ſhow the ſame *Diligence* you began to ſhow, but to which you have ſtill a natural Averſion; ſo we deſire you likewiſe would be very careful to guard and ſtrive againſt that *remiſs* and *ſluggiſh* Temper, to which you have alſo a natural and ſtrong Propenſion; and which, indulged, will ſadly hinder your advancing to a full Aſſurance of Hope, and your further Progreſs in Chriſtian Knowledge, Grace, Obedience and Comfort.

2. We have then on the other Hand, in the Reſt of the Verſe, a moving Excitation, to *follow them who through Faith and Patience inherit the Promiſes.* As

(f) Fell. *(pſ) Pol.* Synopſ. *(d) Dutch* Annot. ‖ *Gouge, Leigh, Pol.* Synopſ. & *Fell.* *(g) Gouge.* *(m) Menochius*, in *Pol.* Synopſ. ‡ *Eraſmus, Grotius & Fell.*

As a farther Motive to this diligent and ſteady Progreſs, the Apoſtle here ſets before them, the fair *Examples* of ſuch as have run well, and happily attain'd the End, *viz.* the Poſſeſſion of the promiſed Inheritance. *(g)*

And here are (1) The lively *Examples* repreſented---- *Them who through Faith and Patience inherit the Promiſes.* By *them*, the Apoſtle may mean, not only the antient Patriarchs *(ebg)* and Prophets, yea the Saints of all *preceeding* Ages they had read and heard of; *(dt)* but even of *that* Age alſo, and more eſpecially thoſe whom theſe Chriſtian *Hebrews* had been *orally* acquainted with, and whoſe lively Examples they had before their Eyes. (2) The ſpecial Duty excited to, *viz.* to *be Followers* [*Mimetai*] or Imitators *of them.*

And in introducing his Excitation, we may obſerve the Contraſt between the forementioned *Vice* of *Negligence* he had been juſt dehorting from, and the *following Duty* he is going to excite them to; implied in the tranſitive Particle ---*But*---as if the Apoſtle had ſaid--- In Oppoſition to ſuch a remiſs and negligent Temper and Carriage in the Chriſtian Life, we beg you to keep in View and imitate thoſe exemplary Saints who have gone to Heaven before you. They who have obtained the Prize did ſet you no ſuch negligent Example; they led no ſuch careleſs Lives, but quite the contrary: they in their Places and Times were diligent in the Chriſtian Courſe; and ſo muſt you, if you ever mean to come and join them in the ſame Inheritance.

But the farther Explication of the Text, I leave to be attempted under this general Doctrine. That in order to make a Progreſs and to perſevere in the Chriſtian Life, we ſhould be careful Followers of thoſe, who through Faith and Patience inherit the Promiſes.

And to illuſtrate this, there are theſe four Heads to be conſidered.

I. To take a general View of *the Promiſes* they had in their Eye, and whereby they were animated.

II. Thoſe eminent Graces of *Faith and Patience*, in the Exerciſe whereof they brightly ſhone, they ſet a lovely Example, and through which they perſevered to the promiſed Inheritance.

III. The bleſſed Iſſue of their Faith and Patience in *their inheriting* the Promiſes.

IV.

(g) Gouge. (ebg) Eraſmus, Beza, Grotius. (dt) Deodate.

IV. And laſtly, The great Duty we are here excited to, *viz.* to *be Followers of them*, if we would ever arrive at the ſame Inheritance.

I. To take a general View of *the Promiſes* they had in their Eye, and whereby they were animated.

Theſe indeed are the laſt Things mentioned here; but they were firſt in View, and are here intended as the principal Objects of their active Faith, and the principal Motives of their perſevering Patience. They had Promiſes of glorious and eternal Things in View, which they believ'd and realiz'd; which they kept their Eyes upon continually, and which inſpir'd them with a perſevering Patience under all their Trials.

By theſe *Promiſes* are meant in general, the Promiſes of GOD revealed and given in the *inſpired Scriptures*, to true *Believers*. They are no where elſe to be found, and they are comprehenſive of theſe two Things in general; (1) *All the Good* comprized in them; (2) The divine *Word of Security*, which God has given Believers of its being beſtowed on them.

And theſe Promiſes contain both *earthly*, *ſpiritual* and *eternal* Bleſſings. For our Apoſtle aſſures us, 1 Tim. iv. 8. *Godlineſs is profitable unto all Things; having the Promiſe of the Life that now is, and of that which is to come.* i. e. *Real Godlineſs* in Union with the *Subject* of it: or whoever is *truly godly*, as every *true Believer* in CHRIST JESUS is, hath the Promiſe both of the Continuance of the *preſent Life*, with all the imperfect Good therein, as far as the Love and Wiſdom of God ſee fitteſt for them; as alſo of the *Life to come*, including all the perfect and eternal Bleſſedneſs thereof. And all the Promiſes are made over to them in the *everlaſting Covenant* of Grace, *well ordered in all Things and ſure*, comprehending *all their Salvation, and all their Deſire.* 2 Sam. xxiii. 5.

Of theſe *Promiſes* we read in 2 *Pet.* I. beginning; That, *To them who have obtained precious Faith, through the Righteouſneſs of* GOD *and our Saviour* JESUS CHRIST, *are given exceeding great and precious Promiſes; that by theſe they might be Partakers of the divine Nature, having eſcaped the Corruption that is in the World through Luſt.*

By this we ſee that theſe *great* and *precious Promiſes* are given to thoſe who have obtained *precious Faith*, through the Righteouſneſs of GOD and our Saviour JESUS CHRIST: And that their *principal End* is, that by their Influence, thoſe who have

have precious Faith *might be Partakers of the divine Nature*; i. e. may grow more and more like the Nature even of GOD himſelf, in his moral Excellencies, Views, Deſigns, Actions and Bleſſedneſs; even in ſome Degree in the preſent Life, and in as perfect a Degree as poſſible, in the future: *Having eſcaped the Corruption in* this earthly *World through Luſt*; i. e. having by the Influence of theſe Promiſes eſcaped this Corruption more and more, as they went on in their Chriſtian Courſe; and in the Hour of Death eſcaped it intirely and for ever.

And thoſe Promiſes may well be called *exceeding great and precious*, for theſe five *Reaſons*; (1) Becauſe of the exceeding great and precious *Things* contained in them; (2) Becauſe they were purchaſed by the exceeding great *Price*, and precious *Blood* of the SON of GOD; (3) Becauſe of the great, precious, abſolute *Security* of their being accompliſhed; (4) Becauſe they are juſtly exceeding great and precious, *in the Eſteem and Eye* of every true Believer; (5) and laſtly, Becauſe of the exceeding great and precious *Influence* they have on thoſe who are entitled to them, or by Faith embrace, improve, and live upon them.

But *What exceeding great and precious Promiſes are theſe?*

To this I anſwer--- They are almoſt innumerable in the Holy Scriptures: But they may all be ranked under ſuch general Heads as the Apoſtle *Paul* has given, in 2 Cor. vi. and the three laſt Verſes--- *As* GOD *has ſaid; I will dwell in them and walk in them, and I will be their* GOD, *and they ſhall be my People-- And I will receive you, and be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the* LORD *Almighty.* Theſe the Apoſtle ſtiles by the Name of *Promiſes*, and ſhows the excellent Uſe and Influence of them in the following Verſe: *Having therefore theſe Promiſes, dearly Beloved, let us cleanſe ourſelves from all Filthineſs both of Fleſh and Spirit, perfecting Holineſs in the Fear of* GOD.

I might mention a great Variety of *other Promiſes*: But they are all comprized in *Theſe*: For to have the infinite and all-ſufficient GOD for *our* GOD *and Father*, and for him *to receive us*, and *dwell in us* for ever, is plainly comprehenſive of all the Good that our largeſt Hearts can wiſh, or our moſt capacious Natures can receive: and they comprehend both all the imperfect Good of the *preſent* World, and all the perfect Good of the *other*. But as the *other* is immenſely more great and excellent than the *preſent*; ſo is the View and Purport of theſe comprehenſive Promiſes: they moſt

eminently look to the *other*: they reach unto, and thro' the Valley of the Shadow of Death, yea beyond it infinitely; and extend their Proſpect to eternal Ages. And that they chiefly look to the *World to come*, moſt clearly appears from the Parallel Deſcription of their glorious Fulfilment in *Rev.* xxi, and xxii.

There, in *that other World*, the Perfection of their Natures and Capacities; their perfect Likeneſs to the bleſſed GOD; their cleareſt Knowledge of their perfect and eternal Juſtification, Adoption, Conformity to Him, and Intereſt in Him; with the moſt intimate, endleſs, ſatisfying Manifeſtations, Viſions and Enjoyments of Him, as He appears in CHRIST, are by *many Promiſes* enſured to true Believers.

Included in theſe Promiſes, is *the Promiſe of Life which is in* CHRIST JESUS, 2 Tim. i. 1. *The Crown of Life, which the Lord hath promiſed to them that love him*, Jam. i. 12. *And this is the Promiſe that he hath promiſed us, even eternal Life*, 1 Joh. ii. 25. *The Kingdom which he hath promiſed to them that love him*, Jam. ii. 5. *A Promiſe of entering into his Reſt*, Heb. iv. 1. *The Promiſe of eternal Inheritance*, Heb. ix. 15: and many others.

They who rightly *love* the bleſſed GOD, and who *believe* aright in CHRIST, are the very ſame Perſons. For they who rightly *love* Him, love Him as He appears in CHRIST perfectly and eternally reconcilable and amiable to them: and on the very ſame Account it is, that in CHRIST they view Him with intire Approbation and Complacency, *believe* in CHRIST to receive and reconcile them, and embrace *Him* as their bleſſed Reconciler. And one great Reaſon why the *Promiſes* belonging to them, ſometimes deſcribe them by their *Love*, and ſometimes by their *Faith*, is becauſe theſe Graces, when they look to GOD in CHRIST, in their very Nature, Motives, and Operations, ever mix together.

I ſay, that *all theſe* and *every other Promiſe* which Reſpects the *future* and *heavenly World*, as well as *this*, are comprehended in *this one*; of GOD's *being our* GOD *and Father, and dwelling with and in us for ever*; who is the only and eternal Fountain of all that's good: and every other Promiſe is only of ſome particular Stream of Good deriving from Him.

This moſt great and perfect Good is the comprehenſive Good of all the Promiſes. In all the Promiſes the glorious GOD, eſpecially as revealed in CHRIST, is All in All. And the Promiſes of *this*, eſpecially as enjoyed in Perfection in the *heavenly World*, are firſtly in the Heart and Eye of the true Believer. They are the ſtrongeſt Motives of his Life and

and Actions: they enliven, draw forth, and raiſe his Faith: and they produce and maintain his Patience, till He comes to their full Accompliſhment.

If you aſk me,---*Whence theſe Promiſes derive to true Believers?* I muſt lead back your Views to the paſt Eternity: For ſo does our Apoſtle in *Titus* i. 2, *In Hope of eternal Life, which* GOD *that cannot Lie, promiſed before the World began.* And to *whom* ſhould HE then firſtly make this moſt great and comprehenſive *Promiſe*, but to the MEDIATOR, as the appointed *Head* of a glorious *Offſpring?* Agreable to this, the Apoſtle tells us, in *Heb.* viii. 6, *He is the Mediator of a better Covenant which was eſtabliſhed upon better Promiſes:* and in 2 *Cor.* i. 20, *For, all the Promiſes of* GOD *in* HIM [i. e. in JESUS CHRIST, *the* SON *of* GOD, as He is deſcrib'd in the Verſe foregoing] *are yea, and in* HIM *Amen, unto the Glory of* GOD.

Now, by our being *regenerated* by the SPIRIT of CHRIST, we become his *Mediatorial-Offſpring:* and by *Faith* in Him, we are actually united to Him as our *Mediatorial Head*, and become *his Children*, as He calls them, *Heb.* ii. 13, 14. And as He ſays to his divine Father, *Joh.* xvii. 10, *All Mine are Thine, and Thine are Mine*; they become *the Children of* GOD by *Adoption* alſo. *Joh.* i. 12, *As many as received* HIM, *to them gave He Powor to become* [i. e. the Right and Priviledge of being] *the Sons of* GOD, *even to them that believe on his Name.* So *Gal.* iii. 26, *Ye are all the Children of* GOD *by Faith in* CHRIST JESUS. And hence the Apoſtle infers, *Rom.* viii. 17, *And if Children, then Heirs, Heirs of* GOD, *and joint Heirs with* CHRIST. Gal. iv. 28, *We are the Children of the Promiſe.* Gal. iii. 29, *Heirs according to Promiſe.* Heb. vi. 17, *The Heirs of Promiſe.* Gal. iii. 22, *That the Promiſe by Faith in* JESUS CHRIST *might be given to them that believe.* Eph. iii. 6, *That the Gentiles ſhould be Fellow-Heirs and Partakers of his Promiſe in* CHRIST. James ii. 5, *Rich in* [having] *Faith and Heirs of the Kingdom which He hath promiſed.* And *Heb.* 9. 15, *That they which are called might receive the Promiſe of eternal Inheritance.*

And theſe are the *Promiſes* which true Believers chiefly have in their Eye; and live, rejoice, and triumph in the haſtening View of their ſure Fulfilment.

But we muſt now go on to conſider,

II. Thoſe eminent Graces of *Faith* and *Patience*, in the Exerciſe whereof they brightly ſhone, they ſet a lovely Example, and through which they obtain'd the promiſed Inheritance.

Both their exemplary *Lives* and *Graces* ſeem to be ſummed up in theſe, *viz.* their *Faith* and *Patience*; their *Faith* as the Cauſe, and their *Patience* as the Conſequence; *Faith* as the vital Principle, and *Patience* as the perſevering Fruit, in a Life of Righteouſneſs, Beneficence and Holineſs. And in thoſe two Graces with their genuine Influence, may be well comprized all the exemplary Virtues of the Chriſtian Life.

And here we may give ſome brief Account; (1) of their *Faith*; (2) their *Patience*; as alſo the *Influence* of theſe together, to bring them on to inherit the Promiſes.

1. Of their *Faith*.

Now this is that divine Grace, wrought in their Hearts by the SPIRIT of GOD, in their *thorough Conviction* and *Regeneration*, whereby they clearly ſaw and believed the inviſible GOD and *his inſpired Word*: they ſaw and believed the wonderous Things contained in his Law and Goſpel: they ſaw and believed his *Being* and revealed *Perfections*: they had high and realizing Apprehenſions of Him: they ſaw and believ'd the vaſt Extent and Excellence of his *Commands* and *Prohibitions*: they believ'd his *Threatnings*, and had awful Views of his deſtroying Diſpleaſure and Judgments denounced in them: they believ'd his *Promiſes*, and had enlarged, lively Views of the tranſcendent and eternal Good enſured by them: they believ'd his univerſal and perfect *creating*, *upholding*, and *ruling* the World; ſaw his wonderous *Influence* in the Works of Nature and Providence: And thereby they realized his univerſal and perpetual Preſence, his all-ſeeing Eye, and his future Judgment.

By Faith, they ſaw the Emptineſs of Creatures, the Vanity of earthly Things, the incomparable Glories and Amableneſs of GOD, eſpecially as appearing in the Face of CHRIST; with his only all-ſuitableneſs and all-ſufficiency, fully and for ever to ſave and make them happy, in giving them a perfect Conformity to Him, Communion with Him, Viſion and Enjoyment of Him. By Faith they ſaw the ſurpaſſing Beauty of Holineſs, the exceeding Vileneſs of Sin, the Heinouſneſs and Multitude of their own Sins, and the Sins of others, the moſt odious Fountain of all Iniquity and Contrariety to GOD within them, their guilty, curſed, wretched, periſhing Condition: and by Faith they clearly and gladly ſaw the excellent and bleſſed Way of Salvation by JESUS CHRIST.

By Faith, they looked into the *eternal World*, they were haſtening to and are ſince entered in. They looked down and

and ſaw the Diſtreſſes of the *damned Spirits*, until the expected Reſurrection of their vile Bodies; their riſing then in Sin, in Shame, and in unſufferable Horror; the open Diſcovery of all their Wickedneſs in the View of the World; their extreme Confuſion before their Judge, and that vaſt Aſſembly; their dreadful Condemnation; their being driven down to *Hell*, with moſt vile and cruel *Devils*, and their ſuffering there with them the Vengeance of eternal Fire.

And by Faith they alſo looked up and view'd the *Paradiſe above*; the Spirits of the Juſt made perfect, the bleſſed Angels, and CHRIST the glorified Mediator there; the perfect Entertainments, Satisfactions and Delights of all the Saints and Angels in that ſinſtleſs, lightſome and joyous World, until CHRIST deſcends with them, and the Bodies of Believers riſe in Glory like Him, and mount to meet Him. And then, by Faith they view their admired HEAD in his ſurpaſſing Glories, owning every true Believer, aſſembling them in one vaſt Company, placing them at his Right Hand in the Air above, acquiting them before the World; and then, with moſt endearing Looks and raviſhing Complacency, bleſſing them, and carrying them to Heaven with Him; there to view the amazing Wiſdom of all his Works, the amazing Revelations of his Kindneſs to them, and the Fulneſs of his Excellence, and the Excellence of GOD in him for ever.

In ſuch Views as theſe, their Faith was converſant: They more or leſs beheld them every Day. Theſe were the great and principal Objects of their believing Contemplations. They had a clear, ſtrong, lively, realizing View of theſe inviſible Things; were perſuaded of their Truth and Certainty: And by believing them, were bro't to believe in the inviſible GOD as reveal'd in CHRIST; to believe in his *Word* and *Promiſes*; to embrace him in them; to believe in his All-ſufficiency, Faithfulneſs and fixed Reſolution to fulfil them; to believe in CHRIST to reconcile them to his DIVINE FATHER; to believe in the FATHER to be reconciled to them by CHRIST; to believe in the DIVINE SPIRIT, to poſſeſs, dwell in, and reign over them for ever, to enlighten and ſanctify; to ſtrengthen, excite and comfort them; to guide and fit them for all this Glory, and then to be received into it.

In ſhort; their *Faith* was *the Subſtance of Things hoped for, the Evidence of Things not ſeen*; Heb. xi. 1. i.e. it was that vital Grace which viewed Things hoped for as *ſubſtantial* or *real*, and unſeen

unſeen Things as *evident*. And like ABRAHAM, *the Father of all Believers*, they *believed in God who quickneth the Dead, and calleth thoſe Things which be not, as though they were*: Even *againſt* all Embarraſsments of *Hope*, they ſtill *believed in Hope*; yea they were *ſtrong in Faith, giving Glory to God; being fully perſuaded, that what he had promiſed he was able alſo to perform.* Rom. iv. 16--21. And like his pious Conſort SARAH, who alſo believed in GOD and his *Promiſe*, *Becauſe ſhe judged him Faithful who had promiſed.* Heb. xi. 11.

Thus of their *Faith*. Now---

2. We come to their *Patience*.

The Word [*Makrothumias*] literally rendered, is *Longanimity*, or *Long-bearing Mindedneſs*. (*t. f*) It is in true Believers, who are the truly ſanctified, that peculiar Grace, or gracious, powerful Principle wrought in their Hearts by the HOLY SPIRIT, in the work of Regeneration alſo; whereby they were inclined, and by the continued Influence of the ſame SPIRIT, enabled, both ſubmiſſively, patiently and a long While, even as long as they lived, to bare the Afflictions they almoſt always met with in their Chriſtian Courſe; and alſo patiently waited for the Fulfilment of the Promiſes, till they happily obtain'd it. (*d*)

It was by the Power and Action of their *Faith*, that their *Patience* was in Exerciſe: It was by *Faith* their *Patience* roſe, and grew, and held, and perſevered.

In Proportion to our *Faith* in GOD as reveal'd in CHRIST, and Things eternal and inviſible; ſo will be our *Patience*. When our *Faith* is weak, our *Patience* will be feeble: when our *Faith* grows ſtrong, our *Patience* will more powerfully endure Affliction: If our *Faith* holds out, our *Patience* will perſevere; and this both in bearing heavy Burthens, reſiſting ſtrong Temptations, overcoming Oppoſitions, and doing difficult Duties. While *Faith* is in a vigorous Exerciſe, no Afflictions are too hard to bear, no Commands of GOD are grievous to us; no Temptations too powerful for us: And thoſe Believers who were eminent for *Faith*, were likewiſe eminent for *Meekneſs*, *Patience* and *Self-Denial*.

So we read of *Moſes*, that illuſtrious Pattern of all theſe Graces; Heb. xi. 24--27, *By Faith Moſes, when he was come to Years, refuſed to be called the Son of Pharoah's Daughter; chuſing rather to ſuffer Affliction with the People of* GOD, *than to enjoy the Pleaſures of Sin for a Seaſon; eſteeming the Reproach of* CHRIST

(*t*) *Tremellius.* (*f*) *Fell.* (*d*) *Dutch* Annot.

CHRIST *greater Riches than the Treaſures in Egypt: For he had Reſpect to the Recompence of the Reward:* [i. e. not of Deſert in himſelf, but of the bounteous Grace of GOD] *By Faith he forſook Egypt, not fearing the Wrath of the King: For he endured, as ſeeing* HIM *who is* INVISIBLE.

Thoſe who believe in CHRIST, expect to follow him thro' *Tribulation*, as he has foretold them, *Joh.* xvi. 33; and that *through much Tribulation* they *muſt enter into the Kingdom of* GOD, as his Apoſtles have warned them, *Acts* xiv. 22. They muſt *ſuffer with him* here, if they would *reign with him* hereafter, 2 *Tim* ii. 12. In Conſideration of which, our Apoſtle had told them, Heb. x. 34--36, *Knowing in yourſelves, that ye have in Heaven a better and an enduring Subſtance: Caſt not away therefore your Confidence, which hath great Recompence of Reward* [for all you looſe or ſuffer on Earth]: *For ye have Need of Patience, that after ye have done the Will of God, ye might receive the Promiſe.*

Yea, in Proportion to their *Tribulations*, ſo their *Faith* and *Patience* had need to be. Where greater *Tribulations* are deſign'd for true Believers, there greater Meaſures of *Faith* and *Patience* are uſually granted. Wherever there's a greater Stock of *Faith*, there's a greater Fund for *Patience*; there's a greater Preparation made both for Conteſt, Suffering and Service: And when ſuch Times arrive; then *Faith* is wont to riſe and look to GOD in CHRIST, to inviſible Things, and to the exceeding great and precious Promiſes: And then the Grace of *Patience* alſo grows; i. e. the Soul grows ſtronger to bear Affliction, reſiſt Temptation, overcome and get above the World, to do great Things for GOD, and perſevere therein.

In ſuch Times as theſe, their *Patience* often ſhines to the Wonder of all about them. Far from being ſtupid or unaffected, they might have moſt tender Hearts, even a conſtant Frame of Tenderneſs, moſt eaſy to receive Impreſſions: But yet, for all---from the ſtrong and ſteady Exerciſe of *Faith*, they had a Power within them to bear up under the moſt ſenſible Impreſſions, and maintain a conſtant Exerciſe of *Submiſſion*, *Meekneſs*, *Patience*, and *Humility*, under ſoreſt Trials.

The moſt afflicting Loſſes of the neareſt Relatives, yea in the moſt unhappy Circumſtances and moſt grievous Manner; the moſt perplexing Difficulties in their temporal Affairs; with the moſt diſtreſſing Pains of Body, and of long Continuance;---might all *unite* and come at the *ſame Time*

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on them, too heavy for the meer Power of Nature to ſuſtain. But their *Faith* then looked upward to the inviſible, but abſolutely ſovereign, wiſe and holy GOD, as their covenant, kind and faithful Father and Friend in CHRIST; then looked forward to unſeen and eternal Things; realiz'd the Promiſes in their moſt glorious and ſure Accompliſhment; ſaw them haſtening to be fulfilled to them; yea, ſaw the moſt afflicting Providence promoting their Fulfilment; by the lively Contemplation made theſe Things as evident and preſent to them: and when their *Faith* beheld them, and compar'd them with their preſent Troubles; their Afflictions ſeem'd but light and momentany, in Proportion to the vaſtly far more exceeding and eternal Weight of Glory, which they ſaw them working for them: and theſe believing Views bro't in an anſwerable Degree of *Patience*, ſufficient to ſupport them under, and ſufficient for their Perſeverance, through all their Trials.

I might mention a Multitude of *other* Trials: but muſt omit them, and only obſerve; that ſometimes they were ſo great, ſo many, ſo grievous and ſo long continued, notwithſtanding all their Prayers, and Prayers of others; that their *Faith* and *Patience* were ready to fail them: But then, as the Apoſtle directed them in *Heb.* xii. 2, 3, They 'looked 'unto JESUS, the Author and Finiſher [both] of their Faith '[and Patience, and whole Salvation;] who for the Joy 'that was ſet before him, endured the Croſs, deſpiſing the 'Shame, and is ſet down at the right Hand of the Throne 'of GOD; [and they] conſider'd Him that endured ſuch 'Contradiction of Sinners againſt himſelf, that [they] might 'not be wearied and faint in [their] Minds:' And then a freſh Supply of *Faith* and *Patience* came into them, afreſh uniting them in View with HIM their HEAD, in his paſſed Sufferings and preſent Glory.

And ſee how they then exulted in a riſing Flight of Joy and Triumph--as in *Rom.* v. 1--5. 'Being juſtified by Faith, we 'have Peace with GOD thro' our LORD JESUS CHRIST: By 'whom alſo we have Acceſs by Faith into this Grace 'wherein we ſtand, and rejoice in Hope of the Glory of 'GOD: and not only ſo, but we glory in Tribulation alſo; 'knowing that Tribulation worketh Patience; and Pati-'ence---Experience; and Experience---Hope; and Hope 'maketh not aſhamed, becauſe [we experience, or expe-'rimentally feel] the Love of GOD is ſhed abroad in our 'Hearts by the HOLY GHOST which is given unto us.'

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In ſhort, by *Faith*, they intirely believed in GOD, and in *his* faithful *Promiſes*: and tho' the *Promiſes* were not ſoon performed, yet by *Patience* they humbly and quietly bare their long Suſpenſion, and held out in looking, waiting for and expecting their ſure Fulfilment. *(m. e)* By *Faith* they firmly adhered to GOD in CHRIST, and kept his Truths and Ways in the midſt of all Temptations: and by *Patience*, they endured all their Trials, and ſurmounted all Adverſities. *(j)*

And as they *liv'd*, ſo they *died* in *Faith*, as thoſe in *Heb.* xi. 13. 'Theſe all died in Faith, not having received [the 'main Fulfilment of] the Promiſes: but having ſeen them 'afar off, and were perſuaded of them, and embraced them, 'and confeſſed that they were Strangers and Pilgrims on 'the Earth: For they that ſay, [ſuffer and do] ſuch Things, 'declare plainly, that they ſeek a Country,---deſire a better 'Country, that is, an heavenly: Wherefore GOD is not 'aſham'd to be call'd their GOD; for He hath prepared 'for them a City.'

And thus, thro' *Faith* and *Patience*, they perſevered to the End of all their Trials in their Chriſtian Courſe, till they came to *inherit the Promiſes*, at the Cloſe thereof.

We therefore now proceed to conſider,

III. The *happy Iſſue* of their *Faith* and *Patience* in *their inheriting the Promiſes*.

The *Bleſſedneſs* which theſe eminent Saints have through their *Faith* and *Patience* now obtained, is expreſs'd by this, that they *inherit the Promiſes*. *(g)*

The Word [*Kleeronomountoan*] which we tranſlate *inherit*, plainly imports a *preſent Happineſs*; and may be more expreſly rendered thus---'Who through Faith and Patience '*are now inheriting* the Promiſes.'

While they liv'd on Earth, they were certain *Heirs*, to whom the *heavenly Inheritance* was ſure to come; but they are now *Poſſeſſors*: they are now enjoying the promiſed Inheritance in the heavenly Kingdom. *(d. p)*

It is the *ſame Word* uſed in *Heb.* I. 14; where the Apoſtle tells us, that 'All the Angels are miniſtring Spirits, ſent 'forth to miniſter for them who ſhall be Heirs of Salvation.'

(g) [*dia tous mellontas kleronomein Soterian*] i. e. who while *on Earth* are certain *Heirs*, and *ſhall* in due Time come to *inherit* the full Salvation CHRIST has purchaſed, and GOD in Him hath promiſed.

(m. e) Menochius & Eraſmus. *(j) Junius* in *Pol.* Synopſ.
(g) Gouge. *(d) Dutch* Annot. *(p) Piſcator.*---

And the Word implies theſe three Things---- (1) The *certain Right* they had *as Heirs* to their preſent Happineſs; *(g)* (2) Their *preſent* actual and full *Poſſeſſion*; (3) The fixed and *eternal Continuance* of it. *(g)*

1. While in their State of Trial, they had a *certain Right* as *Heirs* to their preſent Happineſs.

When they were *born again of the* SPIRIT *of* GOD, they *believ'd in* CHRIST, and were made *his Children* both by *Regeneration* and *Adoption*: and being *his Children*, they thereby became *his Heirs*, even *Heirs of* GOD, *and joint Heirs with* CHRIST; as we obſerv'd before, from *Rom.* viii. 17.

They were not meerly *ſuch Heirs* as *Adam* was at his original Creation; who being then a *Child* of GOD, as in *Luke* iii. 38, was alſo then an *Heir* of GOD: But He was *not then* a *joint Heir with* CHRIST. No; He had an *hereditary Title*, but ſuſpended on a *Condition*, which He might fail of performing, and might therefore looſe. And indeed He fail'd of the *Condition*, and loſt his *Title*: And *we* being by Nature the *Children* of *Adam*, and ſo *joint Heirs with Him*; we ceas'd with Him from being the *Heirs* of GOD; we unhappily loſt our *Title*, and have a *Title* anew to gain.

But when we come to be *born of the* SPIRIT *of* GOD; then we are made *the Children of* GOD again by *Regeneration* or a Sort of *New-Creation*: And then both the *New Nature* and the HOLY SPIRIT in *it*, both *incline* and *enable* us immediately, to *believe in* CHRIST, i. e. in the *Act* of *Faith* and *Love* to cloſe in with Him: in which *Act* we become *united* to Him as Members of his *mediatorial Body*, and fully *intereſted* in Him; *we* are *his*, and HE is *ours* compleatly and for ever; He reconciles us to the righteous and holy GOD; and GOD adopts us into the Number and Rights of *his Children* in *Connection* with CHRIST himſelf: And all this by Virtue of his *mediatorial* Purchaſe, Interceſſion and Agency by his HOLY SPIRIT. And thus we become *the Children of* GOD *by Faith in* CHRIST JESUS, as in the forementioned *Gal.* iii. 26; and being CHRIST's, *we are Heirs according to the Promiſe*, *v.* 29: which we never were before. For thus being join'd to CHRIST, and made the *Children* of GOD with HIM, we alſo become *joint Heirs* with HIM. And becauſe we are join'd to CHRIST, raiſed to ſuch a glorious Dignity and Privilege as to be made one with HIM, as to have the ſame united Right with HIM (with the humbleſt Gratitude and Veneration be it ſpoke and thought of;) He

(g) Gouge.

He will not let us loſe our *joint Title*; He will not let us fail of our *joint Inheritance*.

If one *Child* of GOD might fail, another might; and ſo another, and others; and ſo all might fail, and CHRIST enjoy the Inheritance even alone without them: but they being *joint Heirs* with Him, this cannot be. They are the *Members* of his *mediatorial Body*, and for *them* He *purchas'd* this Inheritance *in Connection with Himſelf*, as well as for *his own human Nature*; and He is their *Head* and *Suerty*; and therefore He will not ſuffer them to fail. Becauſe He has an *eternal Title*, they have an eternal Title alſo: becauſe He *lives*, they ſhall alſo live: becauſe He *poſſeſſes*, they ſhall ſurely come to the Poſſeſſion alſo.

Yea; I'll tell you a wonderous Thing indeed, aſtoniſhing and raviſhing to think of---That *not only* GOD *himſelf*, but *even Believers too are* CHRIST's *own Inheritance*. He has moſt dearly bought *them*, by the loweſt Abaſement and moſt bitter Sufferings, for his eternal Inheritance: His DIVINE FATHER has given and made them over to Him, for his own Inheritance for ever: and this may be ſaid of *every true Believer*, as well as of *their collective Body*. If one Believer fails, the purchas'd and deſired *Body* will *not* be compleat: And is it poſſible that CHRIST himſelf ſhou'd loſe his Purchaſe, or fail of his purchas'd, given and promiſed Inheritance? It cannot be.

'Tis true indeed, their *Enjoying* the *Promiſes* is *annexed* to their *Perſeverance* in their *Faith* and *Patience*.

But then HE who purchas'd and deſign'd them for his own Inheritance, has purchas'd *their whole Salvation*; including both all Graces, and the Increaſe, Continuance, Perſeverance and Conſummation of them. Their *Perſeverance* in Faith and Patience is as much the *Fruit* of his *Purchaſe*, as their *Faith* and *Patience* themſelves, or any Thing elſe. *It has* alſo *pleaſed* his DIVINE FATHER, that in HIM, as MEDIATOR, *all Fulneſs dwells*; that *out of his Fulneſs* all his Members might conſtantly *receive even Grace upon Grace*, i.e. every Grace both in their primary Principles, and after Actings, Progreſs, Perſeverance and Perfection. And they being by Faith made one with HIM, they have *this Fulneſs*, as their own *Propriety* ſecure in HIM, their *mediatorial and vital Head*; *this Fulneſs* in HIM is *Theirs* for ever, for ever to ſupply them. Yea HE is their *Repreſentative* and *Surety*: In HIM they have a *divine*, and moſt compaſſionate *High Prieſt* and *Advocate* to make a conſtant, and prevailing Interceſſion

for them: He bares them conſtantly on his Breaſt and Heart: He moſt tenderly ſees and feels their *Troubles*: Yea, when they *Sin*, he helps them to a new Act of Repentance, and effectually pleads their Cauſe; obtains a freſh Reconcilement, and gives them freſh Supplies of the SPIRIT of Grace and Comfort. Yea, in HIM as their *mediatorial Head*, they have a Supreme and Almighty *King*, exalted over all created Powers in Heaven and Earth: And having a conſtant Intereſt in them, and Affection for them, he has a conſtant Bent and Reſolution to employ his Power for their Perſeverance and eternal Safety; to ſupply them conſtantly with Faith and Patience, till he puts them in Poſſeſſion of their Inheritance. See the fixed Reſolution with which he ſpeaks, in Joh. x. 27, 28; *My Sheep hear my Voice, and I know them, and they follow me: And I give to them eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my Hands.*

Yea, laſtly, as their *Head*, he has even *taken Poſſeſſion* of this very Inheritance for *them*, as well as for *himſelf*: And he will therefore never fail to give them his purchaſed Co-heirs, *Perſeverance* in *theſe Graces*; nor ever fail to uphold, and guide *them*, till he happily brings them to their rightful Enjoyment with HIM of their *joint Inheritance*. But,

2. Thoſe who thro' Faith and Patience inherit the Promiſes, even *now enjoy all thoſe Promiſes* which look to the *preſent State* of the *inviſible World* in their *full Accompliſhment*.

There are various Sorts of *Promiſes*, which look to the *preſent State* of Believers in the *inviſible World*, to their *following State* at the *Reſurrection* and univerſal *Judgment*, and *thence along* to the ceaſeleſs Ages of Eternity: And we ſhould carefully therefore diſtinguiſh between the Promiſes belonging to them in theſe ſeveral States of theirs exceeding different; and wherein their Bliſs appears to riſe and grow, above all Conception. But they are the *Promiſes* only referring to their *preſent State* in the *inviſible World* which they are *now inheriting*, and we are now to view them in the Enjoyment of: Tho' at the ſame Time they are abſolutely ſure, and exceedingly rejoice in the certain View of their enjoying *all the other* in their full Perfection.

But how do they *now inherit* the *Promiſes*? Or what *Fulfilment* of them is it they are *now poſſeſſing*? Why,

1.) I might ſay, that even their *lifeleſs Bodies* are not now without poſſeſſing them *in ſome Degree*, tho' vaſtly ſhort of their full Accompliſhment.

For

For they are *now intirely freed for ever* from the *Sin*, as well as *Pain* and *Trouble*, which were their conſtant Burthen, made them groan, and from which they longed to be delivered: They lie down *there*, where the Wicked ceaſe from Troubling, and where the Weary are at Reſt.

But their very *Duſt* is always under the View of GOD, and precious to Him. Their *dead Bodies* are even very precious, as was the *Body* of CHRIST while it lay in the Grave bereaved both of Life and Beauty. Tho' then there appear'd no Comelineſs in it to the ſenſitive Eye, it yet belong'd to a *Soul* moſt glorious in the Eyes of GOD. On this Account eſpecially, the *dead Body* of CHRIST was exceeding dear to HIM, as well as for the Labours, Pains, Indignities and Death it had endured for his Glory. Yea, on theſe Accounts it had a certain *Right* to his watchful Care, and to a glorious Reſurrection to immortal Life: and under this watchful Care it reſted ſafe, in full Aſſurance of that joyous Day.

And ſo the *Bodies* of *Believers* likewiſe, in their diſſolved State, belong to *their perfect Spirits*, which are in their Meaſures like the *Soul* of CHRIST, and therefore exceeding dear to GOD: and on the Account of theſe their *Spirits*, their *lifeleſs Bodies* are highly valued by Him. Nor are they related only to their perfect *Spirits* in the World above, but moſt nearly alſo to the moſt glorious *Body* and *Soul* of CHRIST himſelf, in whom the FATHER is perfectly pleaſed; and therefore He looks on *their Bodies*, as united to the SON of his Love, with a dear Affection.

Laſtly, theſe *dead Bodies* of theirs were purchas'd alſo by CHRIST for a Crown of Glory to himſelf in the heavenly Kingdom: they are his purchaſed Propriety, moſt dearly purchaſed, by pouring out his moſt precious Blood and Life and Soul to Death; and therefore *their Bodies* are moſt dearly valued. Yea, by the *ſame Price* He *jointly* purchas'd eternal Life for *their Bodies*, as well as for *his own*: He has inveſted them with the unfailing Title: He has promiſed it to them: He is able and faithful to fulfil his Word: and therefore carefully watches over their duſty Remains; and will certainly raiſe and faſhion them like his own glorious Body, at his ſecond Appearance. But,

2.) They are eſpecially *their ſeparate Spirits*, that are *now inheriting* the Promiſes.

A Number indeed, as *Enoch*, *Moſes*, *Elijah*, and *many Saints* at *Jeruſalem*, whoſe *Bodies* were raiſed quickly after the Reſurrection

Reſurrection of CHRIST, are now compleatly poſſeſſing the Promiſes both in *Soul* and *Body*, in the heavenly World; as ſo many Specimens and Pledges, with their glorious HEAD, of what the Reſt ſhall be, at his Deſcent from Heaven. But *the Reſt of Believers* from the Death of *Abel* to the preſent Day, are enjoying the Promiſes only in *their ſeparate Spirits*; but this in a very high Degree, and a Manner exceeding happy above all that we can now conceive: And *this* is *the inheriting* the Promiſes we are *now conſidering*.

Upon their *Spirits* being looſed from their Bodies, they are at once releaſed intirely from a vile and dark Priſon of ſinful Fleſh and Blood; and their *Spirits* enter into perfect Light and Liberty, into the glorious Liberties of the Sons of GOD. Their Spirits are intirely freed from Sin and Weakneſs; from Corruption, Error and Temptation; from Trouble, Fear and Doubt; and they are perfected in Strength and Holineſs. Their Faculties and Powers are raiſed to a wondrous Height: They ſee the holy and mighty *Angels* their joyful Friends and Guardians round about them, as *Elijah* did, and with Tranſport hear their congratulating Voices. Yea, no doubt, like *Stephen*, they ſee the Heavens opened to them, and CHRIST himſelf at the Right Hand of the Glory of GOD, with all the ſhining Hoſts adoring him and triumphing in him. By their Guardian *Angels* they are ſoon tranſported to, and welcom'd with the higheſt Joy by that happy Company.

There they ſee the amazing *Glories* of the *Godhead* ſhining forth in the Face of CHRIST: They ſee themſelves in a wonderous Manner like him: They ſee him looking on them with perpetual Love and Pleaſure: They receive moſt admirable Revelations from him: They feel tranſporting Emanations flowing continually from his perpetual Influence in them: They feel themſelves to be *filled with all the Fulneſs of* GOD himſelf, as far as they can poſſibly receive and bare. And who among us can conceive a thouſandth Part of this Felicity? But with all the Saints they join, in ſinging that triumphant Song to JESUS CHRIT, *the faithful Witneſs, the firſt begotten* or raiſed *from the Dead, and the Prince of the Kings of the Earth*, in Rev. i. 5, 6; *Unto* HIM *that loved us and waſhed us from our Sins in his own Blood, and has made us Kings and Prieſts unto* GOD *and* HIS FATHER; *To* HIM *be Glory and Dominion for ever and ever.*

But what they ſee, hear, feel, enjoy, ſpeak and do, is utterly beyond the Power of our moſt raiſed Underſtandings

in

in our preſent State to conceive, and muſt be left to know till we come to join them. *

3.) and laſtly, Thoſe who through Faith and Patience are inheriting the Promiſes, are in ſuch a *fixed Enjoyment* of their exalted Bleſſedneſs, as they moſt ſurely know they ſhall never loſe.

There are no doubt continual Changes and Varieties in their happy Viſions and Enjoyments: But they are rather Improvements, and not Loſſes; they are Increaſes, and not Diminiſhings. Their Perfections, their perfect Viſions, Adorations, Services, Enjoyments of the infinite GOD in CHRIST, and their perfect Satisfactions will eternally continue, if not grow for ever. And their *abſolute Aſſurance* of all This, compleats their Bleſſedneſs.

But our

IV. and laſt *general Head*, is briefly to conſider the great Duty we are here excited to; *viz.* to be *Followers of them*, if we would ever come to the ſame Inheritance.

The Word [*Mimeetai*] tranſlated *Followers*, is uſed by *Plutarch* and *others* to deſcribe the induſtrious *Stage Players* who labour to be as like to thoſe whoſe Parts they act, as poſſible: The Word is often us'd in the *New-Teſtament* alſo, *(g)* and by this Apoſtle eſpecially: and this, to expreſs our Duty and endeavour to imitate the *moral Excellencies* of GOD himſelf, as well as of CHRIST, and the Vertues alſo of the moſt *eminent Saints*.

Here it points to our Imitation of *thoſe who through Faith and Patience inherit the Promiſes:* and ſtrongly implies our diligent Endeavour to be like them, and in our Times and Places, to live and do as they. (*g.* on *Heb.* xiii. 7.)

And this implies theſe *three Things*; (1) That we conſtantly *keep in Mind* and *in our lively Views*, the eminent Diſplays of their Faith and Patience and other Graces, for our conſtant Excitation and Encouragement; (2) That we *earneſtly endeavour to be like them* in theſe Graces; and (3) and laſtly, That we *follow them continually*, and grow and perſevere as they, until we come to the ſame Inheritance.

But

* See ſomething more of this in my Diſcourſes on *Acts* vii. 59; and *Pſal.* xvi. 11.

(g) Gouge.

But our Time obliges us to come to the

IMPROVEMENT.

And,

1. Hence then we ſee of what great Importance tis, that we as *fully as poſſible acquaint* ourſelves with *the divine Promiſes*, *ſecure them* to us, and *improve* them.

The *Promiſes* being the principal Foundation of our Faith and Patience, and the powerful Motives of our Perſeverance, we need be well acquainted with them; that by a believing, realizing Proſpect of them we may be prevailingly excited to a patient and perſevering Suffering and Well-doing, till we come to enjoy them in Perfection in the World above.

O! They are incomparably precious! They include all Good on Earth and Happineſs in Heaven: they enſure them to every true Believer: they are made by HIM who is abſolutely ſovereign, abſolute in Foreſight, Wiſdom, Truth and Power, abſolutely unchangeable and faithful, with whom it is impoſſible to lie: they are the moſt encouraging Things that can be: they are both abſolutely ſure and everlaſting: they comprehend all our Salvation and all our Deſire; yea, what is infinitely more, they comprehend all that the abſolute Wiſdom and Love of GOD can deſire for us: they are *his Deeds of Gift* to us, of the heavenly and eternal Inheritance, and they can never fail us.

O! How ſtudiouſly ſhould we enquire into them, ſtudy their extenſive Fulneſs, gladly and gratefully embrace them; earneſtly endeavour to ſecure an Intereſt in them, and to make it moſt clear and certain; and then abound continually in the realizing Views of the glorious Things they enſure to us; chearfully improve them; and aſpire to live and die in the full Aſſurance of their compleat Accompliſhment to eternal Ages.

2. Then it greatly concerns us to take the utmoſt Care, to be *well acquainted* with *theſe peculiar Graces*; that we may not be deceived about them.

Multitudes deceive themſelves in thinking, that *ſaving Faith*, or the Faith whereby we come to inherit the Promiſes, is a *meer Aſſent to the Truth of the inſpired Scriptures*. But if we carefully examine them, we ſhall every where find it therein deſcribed, as a *vital*, *active*, *powerful* and *prevailing*

Grace

Grace wro't in us by the *ſupernatural Operation* of the DIVINE SPIRIT; and ſuch aPrinciple, Grace orPower, whereby we are able to form a lively and efficacious View of GOD and CHRIST, and thoſe inviſible and eternal Things revealed in Scripture; and have ſuch a perſuaſive Apprehenſion of their Reality, as to awaken and rouſe up all ourPowers to a ſuitable Action--- As to imbrace the SAVIOUR in all his Offices, Excellencies, Benefits; to labour for a certain Evidence of our Intereſt in him; to ſtrive againſt and mortify every Inclination offenſive to him; to labour after a conſtant and compleat Conformity to his holy Nature, Life and Will, in our Hearts and Lives; to get and keep above the World; improve and ſuffer all Things for him, and to long and ſtrive to grow more meet for the immediate Viſion and Enjoyment of him.

And the *Patience* whereby we come to inherit the Promiſes, is alſo a holy Grace or Principle wrought at firſt and continued in the Heart by the ſame SPIRIT; and from the Exerciſe of this lively *Faith*, by *his Help* excited into Action; whereby we ſubmiſſively and meekly bare every Trial, and go through every Service in the Way to Heaven.

And 'tis in the *Power* of *theſe Graces* in their lively Exerciſe, that we perſevere, 'till we come to the Enjoyment of this promiſed Inheritance.

3. Would we be ſure of *inheriting* thePromiſes; we muſt not only labour to get *theſe Graces* in us, but alſo to gain *their eminent Degrees*, and to *live* in as *high* and *conſtant* an *Exerciſe* of them as poſſible.

For the livelier and ſtronger is our *Faith* in GOD and CHRIST, the holy Scriptures, the inviſible World, and the divine Promiſes; the more earneſt and lively will be our Labours to ſecure anIntereſt inthem; the higher will be our Conſolations, and Encouragements; the clearer and more ſatisfying will be our Views of the various Diſpenſations of divine Providence; we ſhall view them in Connection with the Promiſes and with their full Accompliſhment hereafter; and the more will our Views be raiſed to the promiſed Inheritance; the more Diligent in our Courſe of Obedience; the more reſolute in our Conteſt with Temptations; and the more *ſubmiſſive*, *meek* and *patient* under all our Sufferings in our Way to Glory.

4. When *our believing Friends* are under *heavy Trials*, let us then behold them as the bleſſed *Heirs* of this Inheritance; and when they have paſſed through them, let us then behold them as in the *joyous* and *full Poſſeſſion*.

But I must haſten---

5. For the *more raiſed Exerciſe* and *Strength* of *our own Faith* and *Patience*, we ſhould be almoſt conſtantly aſcending in our lively Views to the *heavenly World*, whither JESUS our divine Fore-runner has already aſcended, and our believing *Friends* deceaſed, after him; and where with *the Saints* of all Ages, they are all enjoying the Promiſes together in their glorious and happy Accompliſhment.

6. and laſtly, While our *pious Friends departed* are *poſſeſſing the Promiſes* with CHRIST in *Heaven*; let us take Care to *follow* them in their *Faith* and *Patience*, here on the Earth, and *perſevere* therein 'till we alſo come to join them in the ſame Inheritance.

And it may be now expected, I ſhould give ſome Account of *that lovely Example* of *Faith* and *Patience* whoſe *Body* many of us followed to the Grave *laſt Friday Evening*, but whoſe departed *Spirit* we apprehend is now enjoying the Promiſes in the World above.

But I ſhall only obſerve theſe three Things concerning her;

(1.) For the *Excitation* of our *younger People*, eſpecially of the *Female Sex*; --- That even in *early Youth*, in the midſt of all the gay Allurements and Company round about her, ſhe was ſo far ſuperior to earthly Vanities, that when ſhe was *Seventeen Years of Age*, ſhe appeared to be not aſhamed of *Religion*, or of the *Goſpel* of CHRIST; but openly profeſſing her *Faith* in HIM and *Subjection* to HIM, ſhe joined in *full Communion* with one of our Churches, and ſat down with them at the *Table of the* LORD. And ever ſince, her Life has adorned her Profeſſion --- Eſpecially for Piety, Modeſty, Diſcretion, Inoffenſiveneſs, Goodneſs and Kindneſs; and under many Trials, held out in a Courſe of Chriſtian *Faith* and *Patience* to the laſt; and which happily enlightned the very Valley of the Shadow of Death, as ſhe paſſed through it.

(2.) For the *Excitation* of *Heads of Families bereaved* of *their Huſbands*; --- That upon the loſing of hers, when ſhe was *thirty Years of Age*; ſhe call'd her Children before Her, kneeled down and poured out her Soul to GOD in Prayer with and for them, ſuitable for their mournful Circumſtance, from the Treaſures of her Chriſtian Knowledge: And thence ſhe carried on *the Worſhip* of GOD in her Family, *Morning* and *Evening*, both in *Reading* the *Scriptures* and *Prayer*: beſides her careful watching over them, inſtructing them in the Aſſembly's Catechiſm; reading other

Books

Books of Piety; giving them her pious Counſels and Admonitions; and keeping them in conſtant Order.

This, indeed has alſo been the *pious Practice* of *great Numbers* of *good Women* in *this Land* from *the Beginning*, and has been a Glory to us and our pure Religion: though, as the *Power of Godlineſs* decays, I fear *this exemplary Practice* of our holy Anceſtors is decaying therewith: and yet I hope there will be *ſome*, who will keep it up from Age to Age, to the *ſecond Coming* of CHRIST; and that when ever He comes, He will find *ſome Praying with their Children* among us, and lifting up their Voice with Joy----LORD, *Here am I, with the Children thou haſt graciouſly given me.*

(3.) And laſtly, For the *Excitation* of her *Relatives*, *Acquaintants*, and indeed of *every one of the Audience*; I ſhall mention ſome of her *dying Speeches*; and ſo conclude.

On the *Saturday* before ſhe died, ſhe *renew'd* her *Covenant* with GOD in a verbal Manner; ſaying-- 'I dedicate myſelf 'afreſh to GOD, the FATHER, SON and HOLY GHOST; 'to whom I have often given up myſelf in Secret with all 'my Heart. I praiſe GOD the FATHER; who has made 'and preſerv'd me all my Life long: I praiſe GOD the 'SON; who has redeem'd and bought me with his precious 'Blood; who is infinitely precious to my Soul: I praiſe 'alſo GOD the HOLY GHOST; who ſanctifies and makes 'me meet for the Inheritance of the Saints in Light. And 'this *one* GOD in *three Perſons* is my GOD, and will be my 'Portion for ever.'

The ſame Day, her eldeſt Son coming to ſee Her, aſk'd Her, *Whether She thought She ſhould Die?* She anſwer'd--*Yes.* He aſk'd, *How Death appeared to Her?* She anſwer'd,---*Not as the King of Terrors.* He aſk'd, *Whether She knew in whom She believed*, and *whether She could commit her Soul into his gracious Hands?* She anſwer'd,-- 'Yes, Yes: tho' I die repent-'ing, and my humble Truſt is in the Righteouſneſs and 'Merits of CHRIST alone, for my Acceptance with GOD: 'I have no Merit or Righteouſneſs of my own: CHRIST 'is my All and in All. He has in his Word declared---- '*All that the* FATHER *giveth me, ſhall come to me; and who-'ſoever cometh to me, I will in no wiſe caſt out:*' And GOD has 'enabled me to come to Him by his Grace and SPIRIT.

Her elder Daughter telling Her, *She need not be afraid of Death*; She anſwer'd, 'No, I am not afraid to die: tho' 'Death be the King of Terrors, yet my JESUS has over-'come Death, and brought Life and Immortality to Light 'by the Goſpel.'

She

She 'charg'd her *Children* to ſeek an Intereſt in CHRIST; '---to ſeek Him early and earneſtly:---and don't dare to 'have one repining Thought of GOD, tho' I ſhall leave 'you: For what He does is in infinite Wiſdom; beſt for 'me, and beſt for *you*---Be in Subjection to the FATHER of 'Spirits, and live.' And when they wept, She ſaid;--- 'Weep not for me: your Weeping hurts me: but rather 'rejoice, becauſe I am going to the FATHER.'

After this, She broke out, ſaying,--- 'I pity my poor '*Girls*: But be not diſmayed; for my dear SAVIOUR in 'whom I have truſted, is the Rock of Ages; and will not 'fail you, if you do but ſeek Him and truſt in Him; tho' 'Father and Mother forſake you, He will take you up.'

Then ſhe call'd her *Nieces*, and in a moſt affectionate Manner--- 'beg'd them to ſeek the LORD betimes, even 'now in their Youth, while it is an accepted Time, and a 'Day of Salvation: concluding with the Words of CHRIST, 'who is *the Wiſdom of* GOD---*I love them that love me; and 'thoſe that ſeek me early ſhall find me.*'

On the *Approach* of the *Lord's-Day Morning*, as ſoon as the *Day dawned*, ſhe thus expreſs'd herſelf in Triumph and Praiſe to GOD--- 'Have I liv'd to ſee another of the Days of the 'Son of Man! Why, This is the LORD's *Day*! This is the 'Day the LORD hath made: I will be glad and rejoice in 'it! O bleſſed Day! Ye Angels that excel in Strength, 'Praiſe the LORD! I long to join with you to do ſo in a 'perfect Manner! I long, I long to depart and be with 'CHRIST, which is infinitely better than to be here! The 'LORD is my Rock; I will exalt him; and bleſſed be the 'GOD of my Salvation!'

At another Time, ſhe ſaid--- 'I long for a fuller Aſſu-'rance of GOD's Love: LORD, lift up the Light of thy 'bleſſed Countenance upon my Soul: it will put Joy and 'Gladneſs in my Heart, more than if Corn and Wine were 'increaſed: LORD JESUS, receive my Spirit: LORD JESUS, 'come quickly! I am going to Glory: It is better to be with 'CHRIST, than to be here: I am juſt going: And I ſay with 'Thankfulneſs and Humility; that I have that Hope in me, 'that maketh not aſhamed, the Love of GOD being ſhed abroad 'in my Soul by the HOLY GHOST: I have truſted in the LORD 'GOD of Truth: I have Remiſſion through the Blood of 'CHRIST, even the Forgiveneſs of my Sins: The Blood of 'CHRIST cleanſeth from all Sin: The Chaſtiſement of my 'Peace was laid upon him; and thro' his Stripes I am healed.'

A *Friend* of hers coming in at the *Evening* and aſking Her, *Do you know me?* She readily anſwered--- 'Yes, and I hope 'and truſt, I ſhall know you in the Kingdom of Heaven, 'and that we ſhall rejoice together in Glory for ever.'

At the hearing of this, her *Children* wept: On which ſhe ſaid--- 'Do you weep or cry for me? You ſhould rather 'rejoice on my Account; and I have given You all to HIM, 'who has ſaid; *Caſt thy Fatherleſs Children upon me:* He will 'never leave you, nor forſake you, if you put your Truſt in 'him: Do my Children, as I would have you; Be in Sub-'jection to the FATHER of Spirits!'

Being aſk'd-- *How* CHRIST *now appear'd*, and *whether ſhe had Faith ſtill in Exerciſe?* She readily anſwer'd--- 'CHRIST 'is precious to me, CHRIST is infinitely precious to me: 'Yea, he is in me the Hope of Glory: I ſay again, I have 'that Hope that maketh not aſhamed, becauſe the Love of 'GOD is ſhed abroad in my Heart: CHRIST is the Giver 'of Faith: It is the Gift of GOD: My Fleſh and my Heart 'faileth; but CHRIST is the Strength of my Heart, and 'my Portion for ever.'

Finally, She ſaid *that Evening*;--- 'I am now entering 'the Valley of Death: I am encountering this laſt Enemy: 'I am actually paſſing thro' the dark Shadow: But I fear 'no Evil; becauſe I have a divine Rod with me and Staff 'to comfort me:---It is hard Work to die; but CHRIST 'has conquered Death, and him that had the Power of it; 'He endur'd the Croſs, deſpiſing the Shame: My Work is 'finiſhed: Where is my Conqueror? Where is my Con-'queror? LORD JESUS, receive my Spirit! Come! Come 'quickly! even ſo come LORD JESUS! To die will be to 'me unſpeakable Gain! O moſt glorious and bleſſed GOD! 'O bleſſed, bleſſed, bleſſed and glorious LORD, that ever'--------- [But ſtop'd, and ſaid the Reſt in Eternity.]

Her Speech and Senſes failing, till the next Day, when She expired.

And now---How lovely is ſuch a Believer as *This*, both in her early and later Days, in Life and Death! How amiable and alluring does CHRIST, the Spirit of CHRIST, the Religion of CHRIST, the Grace of CHRIST and his Conſolations appear in ſuch Believers, both Living and Dying! Who would not deſire to Die like them? In the very Shadow of Death, they rather appear more lovely and happy than ever. But you muſt *believe in*, *embrace* and *follow* CHRIST as they; if you ever intend to go after them into

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the promis'd Inheritance; and rejoice with them for ever. And the more *early* you begin to *believe* and *live* as they, the more likely you are to *die* triumphantly as they.

Inſtead of your conſorting with the *vain* and *light* Companions of dancing Aſſemblies, who dare not ſolemnly appeal to CHRIST, that they are his appointed Way to Heaven, or doing what He would have them be doing, at his ſecond Coming; you muſt chuſe the *Pious* only for your Companions: For you may depend upon it, that the Company you moſt prefer and chuſe in Time, you will be with to Eternity. And if you cannot take a greater Pleaſure in the Chamber of ſuch a dying and triumphant Saint than the moſt brillant Circle; you may know, you are miſerably blinded and deluded; the *God of this World* has blinded your Eyes, that you do not ſee the Glory of the Goſpel; your dancing Steps are taking hold of Hell, and in the broad and pleaſant Way, you are every Moment leaping to Deſtruction.

In ſhort, there is *but one Way to Heaven*, for Miniſters and People, Low and High, Old and Young: And if you are not *exceeding careful*, the ſubtle Serpent and his ready Inſtruments, with their plauſible Pretences, ſiding with the corrupt Inclinations in you, will fatally deceive you, to your eternal Ruin. You are in infinite and continual Hazard: And ere you are aware, are like to be in the Depths of Hell, (as Multitudes of others, who were a little While ſince, as ſecure as you) eternally but vainly curſing the unhappy Day, you hearkened to their Temptations and choſe their Company.

Laſtly, to awaken you, let me, as your faithful Friend, intreat you to conſider; that CHRIST has warn'd you, *He will come at* MIDNIGHT, to the JUDGMENT; and to *be always Ready; for in an Hour you think not, the* SON OF MAN *cometh in the Clouds with Power and great Glory:* And now ſuppoſe, at your *Midnight* Revels,--- the Skies ſhould break with a mighty Noiſe, the Sea roar, the Earth tremble, the Mountains groan, the Rocks rend, a flaming Light from the JUDGE appearing fill the World, and all the unprepared round you wringing their Hands, and ſhrieking with Diſtreſs unutterable!--Would you (do you think) be *Where* He wou'd have you? wou'd you be among *the Number of thoſe bleſſed Servants* [THEN] *whom our* LORD *when he cometh ſhall find Watching?* Or rather, wou'd you not wiſh the rocking Houſe you dance in, might bury you in everlaſting Ruins! But alaſs, it cannot be! The *Devils* appearing in their horrid Shapes

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wou'd tare and drag you out, and your flattering Pleaſures turn to eternal Anguiſh and Lamentations.

O therefore, Bare in your Minds continually, as you will anſwer it in *that dreadful Night*, thoſe *awful Admonitions* of your *glorious* JUDGE, in *Luke* xxi. 36; with which I cloſe my Teſtimony---*Watch ye therefore, and Pray* ALWAYS; *that ye may be accounted worthy to eſcape all theſe Things that ſhall come to paſs, and to ſtand before the* SON OF MAN.

Some Account of the *Deceaſed* from the *Publick News-Papers*. By another Hand.

BOSTON, On Monday January 27, 1755 *Died here Mrs.* Hannah Fayerweather: *eldeſt Daughter of the late* Jonathan Waldo, *Eſq*; *and* Hannah *his Wife, of this Town. Born,* Jan. 17. 1702,3: *married* Nov. 4. 1718, *to* Thomas Fayerweather, *Eſq*; *Merchant, who died* Nov. 20. 1733, *in the 42d Year of his Age: and She left two Sons and two Daughters ſurviving. She was belov'd and eſteem'd by all who knew Her, as a Gentlewoman of a fine Perſon and moſt amiable Converſation; of ſhining Piety, refined Friendſhip, and elegant Oeconomy: who adorn'd the ſeveral Characters of the Wife, the Widow, the Mother and the Miſtreſs, with the greateſt Decorum: was a Pattern of every Female Vertue: Her Death-bed bore Teſtimony to the conſcious Sincerity of her Religion; in which ſhe exulted to the laſt, in all the Triumphs of the dying Chriſtian.*

Corrections.

PAG. 3. l. 13, r---[*Mimeetai*]
Pag. 10. l. 13. for--*Long-bearing Mindedneſs*--r--*Long-ſufferance*
Pag. 19. l. 3. for 3.) r— 3.

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